

(12)
M A Y E R S
C A T E C H I S M E
A B R I D G E D :

OR
The *A. B. C.* enlarged,
With many necessary questions
fitted unto it for the benefit of
all that desire to teach or learne
it effectually.

A duty to which all wee of the
Church of England are bound,
it being generally appointed
by Authority.

The seventh Edition made more compleat
and perfect by the Author.

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Printed for *John Marriot*, and are to bee
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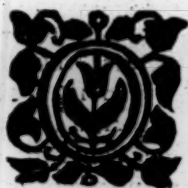
The Epistle to the Reader.



Ourteous Reader, loe here I offer unto thee the seventh time, the Brieft of my larger Tract, called *The English Catechisme*; At the request, and to satisfie the longed desire of many, I have done that which here thou seest. And I doe now assure thee of a perfect Catechisme, containing the substance both of Text, and comment compleat, wherein is both milke for Babes, and stronger meat for such as have attained more groweth in knowledge. The milke is in a greater Character, which if you please, may be first learned thorow: the stronger meat is in a Character somewhat lesler. Read, consider, and use all according to thy discretion, but be sure to use it, or some like unto it for the common good of Uniformity and order, and the God of Order grant, that we may so lay the foundation of the light of truth here, as that we may attain the light of glory hereafter.



A Prayer to bee used before the reading of books of Pietie, or Instruction.



God that art the Father of lights, enlighten my darkened understanding, that I may see into the wonders contained in thy Law. Dispell in mee the misty clouds of ignorance, expell the love of darknesse, & repell the rebellious Law of sinne. Sanctifie my wit, that I may be able to retain, and rectifie my will, that I may obediently submit my selfe to thy good will in all things. Thou which art the Master-builder of thine owne house, settle mee as one of thy living stones upon the right foundation, *Iesus Christ*, in whom I may grow up, till that all the building, coupled together, groweth to an holy Temple in the Lord. And this I crave in the name of thy deare Sonne, my most blessed Saviour and Redeemer. Amen.

M A Y E R S

C A T E C H I S M E

A B R I D G E D :

O R,
The A. B. C. enlarged;

Question,

What is your name?

Answer.

J. O. C.



Q. Why doth the Catechisme begin with this question touching your name?

A. Because the name doth serve to put us in mind of our Christian profession, to which we betake our selves in Baptisme.

Q. Who gave you this name?

A. My Godfathers, and my Godmothers in my Baptisme, wherein I was made a member of Christ, a child of God, and an inheritor of the Kingdome of Heaven.

Q. Is Baptisme of that vertue, that by the outward washing thereof, every one is made a member of Christ, the Child of God, and in-

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Ioh. 3. 5.

heritor of the Kingdome of heaven?

A. No, for unlesse a man be born again of water, and the holy Ghost, hee cannot enter into the kingdom of Heaven.

Q. *Why then sayest thou that by Baptisme thou art made a member of Christ?*

A. Because Baptisme is the Sacrament of regeneration, and therefore wee may rightly say, that we are thereby Sacramentally made the members of Christ, and the Children of God, and in the judgement of charity hold the same touching all others that are baptized.

Q. *What did your godfathers and godmothers then for you?*

A. They did promise and vow, three things in my name. First, that I should forsake the devill and all his works, the pomps, & vanities of this wicked world, and all the sinfull lusts of the flesh. Secondly, that I should beleve all the articles of the Christian Faith: And thirdly, that I should keepe Gods holy Will and Commandements, and waite in the same all the dayes of my life.

Q. *What need is there, that any should stand thus to promise for children in their Baptisme?*

A.

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A. There is great need for the more assurance of the Church, into which the child is by Baptisme admitted.

Q. *How is the Church the more assured thus?*

A. Because hee is not onely bound in duty now, but also by vow solemnly made before all the Congregation.

Q. Dost thou thinke then, that thou art bound to doe, as thy godfathers and godmothers promised for thee?

A. Yes verily: and by Gods helpe so I will. And I heartily thanke our heavenly Father, that he hath called vs to this state of saluation, through Iesus Christ our Saviour. And I pray God to giue me his grace, that I may continue in the same to my liues end.

Q. Thou saidst that thou wert bound by vow in baptisme to beleue all the Articles of the Christian Faith, let mee therefore heare thee rehearse these Articles.

A. I beleue in God the Father Almighty, Maker of Heauen and Earth. And in Iesus Christ his onely Sonne our Lord, which was conceived by the Holy Ghost, bozne of the Virgin Mary, suffered

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under Ponce Pilate : was crucified, dead and buried : he descended into hell : The third day he rose againe from the dead : He ascended into Heauen, and sitteth at the right hand of God the Father Almighty : from thence hee shall come to iudge the quick and the dead. I beleéve in the holy Ghost, The holy Catholick Church : The communion of Saints : The forgiveness of sins : The resurrection of the body : and the life everlasting. Amen.

Q. What dost thou chiefly learne in these Articles of thy beleefe ?

A. First, I learne to beleéve in God the Father, who hath made mee and all the world. Secondly, in God the Sonne, who hath redeemed mee and all Mankind. Thirdly, in God the Holy Ghost ; who sanctifieth mee, and all the elect people of God.

Q. How knowest thou that there is a God ?

A. Many wayes, but chiefly by mine owne conscience, accusing mee for secret finnes.

Q. How doth this prove that there is a God ?

A. It proveth an infinite wisdom, that knowes the most secret thoughts of the heart,

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heart, such as neither man, devill, nor Angell, but God alone.

Q. How many Gods be there ?

1 Cor. 8. 6.

A. But one onely true God, the rest are Idols set up by man.

Deut. 4. 38.

Q. What is God ?

A. God is a Spirit, infinite, most holy, onely wise, most mercifull, just, and Almighty, of whose dayes there is no beginning nor end.

Exod. 3. 14.

Ioh. 2. 24.

Ier. 2. 24.

Psal. 139. 8.

Q. Into how many Persons is the Godhead distinguished ?

A. Into three, the Father, Son, and Holy Ghost.

Q. If in the Godhead there be three Persons, and every one be God, how say you then that there is but one God ?

A. There is but one onely Essence, one Infinite power, and one Eternity.

1 Ioh. 5. 7.

Q. In which words learne you to believe in God the Father ?

A. In these words : I believe in God the Father Almighty, Maker of Heaven and earth.

Q. Declare more fully the faith comprehended in this article.

A. I learne to believe that God is my Father, able to doe all things, the Crea-

Iam. 1. 18.

1 Ioh. 3. 9.

Gen. 17. 1.

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Mat. 1. 8. for of the whole world, and the Lord and
Lk. 1. 4. Governour of the same.

39-4. Q. Thou saidst that thou didst learne
to beleve in God the Sonne, which redē-
med thee and all mankind: what did God
the Sonne for the Redemption of Man-
kind?

A. Two things: first, he was humbled:
secondly, he was exalted.

Q. Wherein standeth his humiliation?

A. In three degrees.

Q. Which is the first degree?

Mat. 1. A. First, he was made man, for he was
Lk. 1. 26. conceived by the holy Ghost, and borne of
Lk. 1. 34. the Virgin Mary.

Q. How can this bee, that God should bee
made man?

A. Not by turning the Godhead into the
nature of man, but by taking mans nature
unto the Godhead, that so one person might
be both God and Man.

Q. Which is the second degree?

A. He suffered the death of the Crosse
for our sins: for hee suffered under Pontius
Pilate, was crucified, dead, and buried.

Q. What need was there, that the
Sonne of God would thus abase himselfe
for us?

A.

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A. Great need on our part, who could not be delivered by Angels, or by earthly treasures, but onely by his blood. 1 Ioh. 1.
1 Pet. 1.

Q. Doth sinne deserue so ill, that wee could not by other meanes bee delivered herefrom, but by the death of the Sonne of God?

A. Yes, it deserues the infinite curse of the Law, that is, all judgements in this world, and euerlasting damnation in the world to come. Deu. 27.
Rom. 6.

Q. If he must needs be made fit to beare the curse, why did he not take some other nature, moze excellent unto him?

A. Man only had sinned, and it was most agreeable to the iustice of God to receiue the payment of the debt of sin in the same nature which committed it.

Q. How came it to be thus with us men? were we made sinners?

A. No, God at the first made man righteous, but by yeelding to the devils temptation, he made himselfe a sinner. Gen. 1. 27
Eccles 7. 3
Gen. 2.
Rom 5.

Q. Wherein did man yeeld in the temptation of the debill?

A. In eating of the forbidden fruit, and not contenting himselfe with all other fruits, of which the Lord had allowed him to eate.

Q.

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Q. Was God so angry, that he would curse man for eating an apple, or fig, or such like?

A. That was not the matter of Gods anger, but his unthankfulnesse, pride, disobedience, and crediting rather the devill then God.

Q. But though one man did thus, yet all did not, are we all then sinners, and under the curse?

A. Wee were all in his loynes, and so whatsoever he did, and what estate he fell into, it is common to us all.

Q. It seemes then that we are sinners so soone as wee are bozne, befoze that wee have actually done either good or evill?

Gal. 5. 5. **A.** Yes verily, the child that is but now
Rom. 5. 12 bozne, yea, but conceived, and living in his Mothers wombe, is a sinner, and needeth Gods grace.

Q. But as we are all sinners, are wee all againe delivered without exception, because thou saist, that hee hath redeemed all mankind?

A. Hee hath payed a price sufficient to redeeme all, neither doth hee exclude any from the benefit thereof, but onely such as exclude themselves.

Q.

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Q. *Who are they?*

A. All unbelievers, or such, as though they beare themselves upon their faith, live according to the flesh, and not according to the Spirit.

Q. *Which is the third degree of his humiliation?*

A. He descended into hell, that I might bee delivered from hell, and everlasting death. Eph. 4.
1 Pct. 5.
Psal. 16.

Q. *Is this all the humiliation of the Sonne of God for our redemption, did he no way else abase himselfe for us?*

A. Yes, he became obedient to the Law also, that by his obedience and righteousness we might stand perfectly righteous in the sight of God. Gal. 4.
1 Cor. 1.
Rom. 8.

Q. *Wherein standeth his exaltation?*

A. In foure degrees.

Q. *Which is the first degree?*

A. First, the third day hee rose againe from the dead.

Q. *Which is the second?*

A. Secondly, he ascended up into heaven.

Q. *Which is the third?*

A. Thirdly, he sitteth on the right hand of God the Father Almighty.

Q.

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Q. What is meant by this?

A. That he hath all honour, power, and authoritie in heaven and in earth, together with God the Father.

Q. Which is the fourth degree?

A. Fourthly, from thence he shall come to judge the quick and the dead.

Q. Thou saidst, that thou didst chiefly learne in the Articles of thy faith, to beleeve in God the Father, so that it seemeth there is somewhat more yet to be learned by these Articles: what is that?

A. I beleeve the holy Catholike Church, the communion of Saints, the forgiveness of sinnes, the resurrection of the body, and the life everlasting.

Q. What is the Church?

A. The whole company of the faithfull called out from the rest of the world by the preaching of the Gospell.

Q. Why is this Church called holy?

A. Because it is sanctified, & washed by water and the holy Ghost, striveth against all sin, and to be holy, as God is holy.

Q. Why is it called Catholike?

A. Because it consisteth of persons of all sorts, scattered all over the world, and of all times and ages.

Q.

om. 1.7

Pet. 3.9

ph. 2.19.

Joh. 3.3

hil. 3.14.

rov. 7.

1st 2.5.

1 Tim. 2.1

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Q. How may a man certainly know, where this Church of God is?

A. By these two speciall markes, holinesse taught and professed, and antiquity, when they goe together. Acts 2. 41. 47. Esay 8. 20.

Q. Is not the Church of Rome then the true Church of God, seeing it exceeds in holinesse and is most ancient?

A. No, it was a true Church indeed in the Apostles times, and many yeeres after, but now it is neither holy, for great uncleannesse is there maintained: nor ancient, for the ancient Religion is defaced with grosse errors, and superstitions.

Q. Where then may wee finde the true Church?

A. In England, and in all other places where these corruptions are done away, and Religion is restored to the first purity.

Q. How can this bee, seeing the Religion here professed is but as it were of yesterday, and never heard of before Luther and Calvin?

A. This is a meere slander: for there was never any age since the Apostles, wherein there have not beene some standing to the maintenance hereof, against Romish corruption.

Q.

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Q. How hapened it then, that the Church of Rome still prevailed, and was generally accounted for Christs true Church, and those oppugners were never of any esteeme?

A. By the greatnesse and tyranny of the Romane Bishops, whose chiefe care it hath beene almost, ever since Constantines time, to magnifie their owne Church, and themselves, and to suppress their adversaries.

Q. But is it possible, that the Roman Church being once a true Church, should fall, seeing God hath promised his Spirit to his Church, to be alwayes present, leading it into all truth?

A. The Lord tyeth not his Spirit to any place, for then the famous Churches in Asia should still have been true Churches, but the Spirit is alwayes present to the faithfull in all places of the World.

Q. Having found out the true Church, are we to beleeve in it, as in God?

A. No, for then wee should sometimes beleeve errors, seeing the best men, which are the Church, may erre.

Q. What is it then to beleeve the Church?

A. To beleeve the doctrine of the Church wherein it followeth Christ, the Prophets and Apostles, the only sure pillars & ground of truth.

Q.

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Q What is that which followeth in these Articles, Viz. The communion of Saints, the forgiveness of sins, &c.

A. They be certaine speciali benefits belonging to the Church, & to every member thereof.

Q. What is the communion of Saints?

A. That holy and sweet fellowship which al the members of Christs Church have one with another, in sorrowing, rejoicing, praying, and praising God, for and with one another.

Ephes. 4.
1ch. 1.5.
Gal. 3.28.
Rev. 6.1.
Heb. 10.24

Q. What is the forgiveness of sins?

A. That wonderfull grace of God in Iesus Christ, whereby he passeth over our transgressions, as if they had never beene committed, and releaseth the punishment due to them.

Q. What is the resurrection of the body?

A. The raising of the body againe at the last day by Gods power, that being joynd to the soule, it may stand before Gods judgement seat, to give account of all that it hath done, whether good or evil, and be rewarded accordingly.

Matt 22.
Dan. 11.2
Job 9.25.
1 Cor. 15.

Q. What manner of bodies shall we have in the Resurrection?

B

A.

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A. The very same which now wee have
i Cor. 15. onely whereas they be now naturall, they
& 35.43. shall rise againe spirituall, not subject to
Iob 19.25. death any more, nor sustained by naturall
meanes, of meates, and drinckes, and sleepe
and the like.

Q. *Among those that dye, some are crooked
through age, some tender infants, some blind,
and some lame: shall their bodies at the resur-
rection then be the same?*

A. No, for all these are weaknesse which
shall bee done away to the faithfull, and
strength, perfection, and comelinesse shall
be to every one of them.

Q. What is the life everlasting?

A. All that ever-enduring happinesse,
and all those joyes which the Lord impar-
Psalm 16.11 teth to all his elect in the world to come,
Esay 6.1. which are so great, as that the eye hath
Revel. 21. not seene, nor the eare heard, neither can
Esay 66.13 the heart conceive thzoughly.
i Cor. 2.9.

Q. Thou saidst that thou wert bound
by bolwin thy Baptisme to keepe Gods
holy will and Commandements: tell mee
therefore how many Commandements
are there?

A. Ten: God spake these words and
said, I am the Lord thy God, which hath
brought

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brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have none other Gods but me.

Thou shalt not make to thy self any graven image, nor the likenesse of any thing that is in heaven above, or in the earth beneath, or in the water under the earth: thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me and shew mercy unto thousands in them that love me and keepe my Commandements.

Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his Name in vaine.

Remember that thou keepe holy the Sabbath day: Sixe dayes thou shalt labour, and doe all that thou hast to doe: but the seventh day is the Sabbath of the Lord thy God: In it thou shalt doe no manner of worke, thou, and thy sonne, and thy daughter, thy manservant, and thy maidservant, thy cattell and thy stranger that is within thy gates, for in sixe dayes the Lord made heaven and earth, the sea

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and all that therein is, and rested the seventh day: wherefoze the Lord blessed the seventh day and hallowed it.

Honour thy Father and Mother, that thy dayes may be long in the land, which the Lord thy God giveth thee.

Thou shalt doe no murther.

Thou shalt not commit adultery.

Thou shalt not steale.

Thou shalt not beare false witnesse against thy neighbour.

Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his Oxe, nor his Asse, nor any thing that is his.

Q. What dost thou learne out of these Commandements?

A. Two things, my duty towards God, and my duty towards my neighbour.

Q. What is thy duty towards God?

A. My duty towards God, is to beleeve in him, to feare him, and to love him, with all my heart, with all my mind, with all my soule, and with all my strength: to worship him, to give him thanks, to put my whole trust in him, to call upon him,

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to honour his holy Name, and his word,
and to serbe him truely all the dayes of my
life.

Q. What is thy duty towards thy
neighbour?

A. My duty towards my neighbour is,
to love him as my selfe, and to doe to all
men, as I would they should doe to mee,
to love, honour, and succour my father and
mother: to honour and obey the King and
his Ministers: to submit my selfe to all my
Governours, Teachers, spirituall Pa-
stors and Masters: to order my selfe low-
ly and reberently to all my betters: to
hurt no body by word nor deed, to be true
and just in all my dealings: to beare no
malice nor hatred in my heart: to keepe
my hands from picking and stealing, and
my tongue from evil speaking, lying and
slandering: to keepe my body in tempe-
rance, sobrenesse, and chastity: not to covet
nor desire other mens goods, but learne
and labour truely to get mine owne living,
and to doe my duty in that state of life,
unto the which it shall please God to call
mee.

Q. How were these Commandements
given?

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A. Written with Gods owne hand in two Tables of Stone.

Q. In which Table doe you learne your duty towards God ?

A. In the first, containing the foure former Commandements.

Q. How many be the parts of ebery of these Commandements ?

A. Two, the Commandement it selfe, and the reason of it.

Q. Rehearse the first Commandement.

A. I am the Lord thy God, &c.

Q. In which words is the Commandement contained ?

A. The commandement is, Thou shalt have none other Gods but me.

Q. What are we here commanded ?

A. To have the Lord for our God, that is, to love him above all, to fear him above all, to put our whole trust in him, and to make our prayers to him alone.

Dent. 6. 45

Mal. 1. 6.

Mat. 10. 26

Psal. 120. 8.

Psal. 125.

Q. What is here forbidden ?

A. Foure contrary most grosse sinnes.

Q. What is the first ?

A. Atheisme, which is the acknowledgement of no God.

Psal. 14. 1.

Iob 22. 12.

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Q. What is the second ?

A. Ignorance, which is a neglect of the knowledge of God and of his Word. Zep. 1.11
Luk. 11.48

Q. What is the third ?

A. Profanenesse, which is a regardlesnesse of God, and of his worship. Rom. 1.26
Ioh. 3.19.

Q. What is the fourth ?

A. Inward Idolatry, which is the giving of Gods worship unto creatures, by praying unto them, trusting in them, or by setting the heart upon them. Esa. 3.9.
Col. 3.5.
Phil. 3.18

Q. What is the reason of this Commandement ?

A. I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage.

Q. How doth this reason concerne us, who were never in Egypt ?

A. Our Egypt is the state of corruption, and our bondage is thraldome to Satan, from which the Lord our God onely hath delivered us.

Q. Rehearse the second Commandement.

A. Thou shalt not make to thy selfe any graven Image, or the likenesse of any thing that is in heaven above, or in the earth beneath, or in the water under the

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earth: Thou shalt not bow down to them, nor worship them. For I the Lord thy God am a Jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate mee, and shew mercy unto thousands in them that love me and keepe my Commandements.

Q. In which words is the Commandement ?

A. The Commandement is: Thou shalt not make to thy selfe any graven Image, nor the likensse of any thing that is in heaven above, or in the earth beneath, or in the water under the earth: thou shalt not bow downe to them, nor worship them.

Q. What is here forbidden ?

A. All outward Idolatry.

Q. What is outward Idolatry ?

A. Outward Idolatry is committed three wayes.

Q. Which is the first ?

A. First, by making the Image of God, or of any creature, to be worshipped.

Q. Which is the second ?

A. Secondly, by falling downe before any Image.

Q. Which is the third ?

A.

Act. 17. 19

Deut. 4 15

Isay 40. 25

Exod. 32.

Lev. 4. 2.

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A. Thirdly, by serving God according to our owne phantasies.

Q. What are we here commanded ?

A. To performe all outward duties of Gods service according to his will revealed in his word.

Q. What is the reason of this commandement ?

A. For I the Lord thy God am a jealous God, & visit the sins of the Fathers upon the Childzen, unto the third and fourth generation of them that hate mee, and shew mercy unto thousands in them that love me and keepe my Commandements.

Q. Shall children be punished for their Parents sinnes ?

A. Yes, if they follow them in sinning, they shall beare both the punishment of their own, and of their Parents sinnes also.

Q. Rehearse the third commandement.

A. Thou shalt not take the name of the Lord thy God in vaine, for the Lord will not hold him guiltlesse that taketh his name in vaine.

Q. What is here forbidden ?

A. All abusing of the name of God.

Q. How many wayes is the name of God abused ?

A.

Judg. 8. 27
2 King. 11.

4.
1 Cor. 11.

20.
Esay 1. 12.

Psal. 50. 16

Mat. 6. 9.

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A. Six manner of wayes.

Q. Which is the first?

A. By blaspheming, or giving occasion
Rom. 3. 24 to others to blaspheme.

Mat. 5. 33. Q. What is the second?

34.

A. By swearing falsly, deceitfully, rashly,
ly, commonly, or by creatures.

Q. Which is the third?

A. By cursing and banning.

Q. Which is the fourth?

A. By vowing things impossible, or
unlawfull, or by neglecting of our lawfull
vowes.

Q. Which is the fifth?

A. By lightly using the holy name of
God, or his word.

Q. Which is the sixth?

A. By vaine protestations and asseve-
rations.

Q. What are we here commanded?

A. To glorifie the name of God in all
that we doe, thinke, speake, and desire, and
to labour, that others may be won by our

1 Cor. 10. meanes to doe the same.

31.

Eph. 4. 29

Phil. 2. 10.

2 Cor. 8. 19

Mar. 5. 16.

Q. What is the reason of this Com-
mandement?

A. The Lord will not hold him guilt-
lesse that taketh his name in vaine.

Q.

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Q. If there bee such danger in swearing, may a man lawfully sweare in any case whatsoever?

A. Without doubt a man may sometimes, and in some cases lawfully sweare.

Q. When, and in what case may a man sweare lawfully?

A. In three cases.

Q. Which is the first?

A. First, for the confirming of a truth which cannot otherwise bee knowne, and yet necessary.

Q. Which is the second?

A. For the strengthening of honest leagues made betwixt men.

Q. Which is the last?

A. Lastly, being called to sweare before a lawfull Magistrate.

Q. What else is required, that our swearing may be lawfull?

A. These foure things.

Q. Which is the first?

A. First, wee must sweare onely to such a truth, as we know to be so.

Q. Which is the second?

A. Secondly, according to the knowne intent of him, unto whom or before whom we sweare.

Q.

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Q. Which is the third?

A. Thirdly, we must sweare onely things possible and lawfull.

Q. Which is the fourth?

A. Fourthly, this being a part of Gods worship, wee must doe it with great reverence.

Q. What if a man shall sweare to an unlawfull thing, is hee not bound notwithstanding to performe his oath?

Ier. 4. 23.

A. In no wise: for so he should ad unto his sinne of swearing unlawfully, a further sinne of doing unlawfully.

Q. Rehearse the fourth Commandement.

A&S 23.

A. Remember that thou keepe holy the Sabbath day: Six dayes shalt thou labour and doe all that thou hast to doe: But the seventh day is the Sabbath of the Lord thy God. In it thou shalt doe no manner of worke, thou, and thy Sonne, and thy Daughter, thy Manservant, and thy Maidservant, thy Cattell, and the Stranger that is within thy gates. For in six dayes the Lord made heauen and earth, the sea, and all that in them is, and rested the seventh day. Wherefore the Lord blessed the seventh day, and hallowed it.

Q.

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Q. In which words is the Commandement?

A. The Commandement is, Remember that thou keepe holy the Sabbath day, sixe dayes shalt thou labour and do all that thou hast to doe, but the seventh is the Sabbath of the Lord thy God, in it thou shalt doe no manner of worke.

Q. What is the duty here commanded?

A. To keepe holy the Sabbath day, and to be mindfull of it.

Q. How may this be done?

A. By assembling together to pray unto God, and to praise him, to heare his holy Word, and receive the blessed Sacraments.

Q. Is this all that is required to the right keeping of the Sabbath day?

A. No, but wee must prepare our selves by prayer, and empty our hearts of sinne, and meditate upon Gods Word, suffering it to worke in us, so as that wee may bee furthered in all holinesse of life.

Q. Is there no duty to bee done towards our neighbour for the hallowing of this day?

A. Yes, it is a speciall time of exercising mercy, by helping against sudden dangers,
by

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Mat. 3. 4. by collecting and distributing to the poore,
Act. 11. 12. by visiting the sicke, and reconciling dissen-
Cor. 16. 2. tions amongst neighbours.

Q. Is there any such day under the New Testament thus to be kept holy?

Act. 5. 20.
Act. 10. 7.
Cor. 16. 1.
ev. 1. 10. *A.* Yes, the day which is commonly called Sunday, but in the Scripture the Lords day, or the first day in the weeke, is thus to bee kept without alteration to the end of the world.

Q. When doth the Lords day begin and end?

A. It beginneth in the morning at the dawning of the day, and endeth next morning likewise.

Q. Are wee bound to doe the holy duties of Gods worship all this time without ceasing?

Leh. 8. 9,
of. 2. 11. *A.* No, for wee may refresh our selves with eating and drinking, singing and musick, and with any honest delight whatsoever, whereby the minde is cheared up, and joy and gladnesse befitting the Lords holy day expressed.

Q. What availeth it then, whether the Sabbath begin in the morning or evening?

A. Yes, it availeth much to know the beginning of the Sabbath rightly, that wee bee not entangled with any worldly businesse upon it.

Q.

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Q. Is this all that wee are bound unto, to keepe the Sabbath our selves, in ceasing from labour, and doing the duties thereof?

A. No, but who so hath sonne or daughter, manservant, or maid, cattell, or stranger within his gates, is alike bound to provide as much as in him lieth, that they all observe this day in their kind, both man and beast.

Exod. 13.

21.

Iosh. 24. 15

1 Tim. 3. 15

Ephes. 6. 5.

Q. Doth the Lord onely take care for the right spending of this day, and leave us to our selves upon the fixe dayes?

A. No doubtlesse, but it is his will and commandement also, that wee should upon the fixe dayes abstaine from idlenesse, and diligently labour in the workes of our callings.

Eph. 3. 28.

1 Thel. 3.

10, 12.

Q. Is it not lawfull then to forbear working, to attend upon God and his worship, upon the fixe dayes?

A. Yes, It is not onely lawfull, but necessary for every one to doe the duties of Gods worship every day of the weeke, in private and in publike, when just occasion is offered.

1 Thel. 5.

17.

2 Tim. 1.

Deut. 6. 7.

Dan. 6.

Q. How can this stand with the command of working upon the fixe dayes?

A. Yes, very well, because that howsoever

ver

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ver God is to bee served upon the six daies, yet they are for the most part to bee spent in the works of our callings.

Q. What more speciall rules are we to follow in our weekly devotion?

A. These five.

Q. Which is the first?

A. Wee must pray every day morning and evening.

Q. Which is the second?

A. Before and after the use of Gods creatures.

Q. Which is the third?

A. The more our necessities urge us, pray the oftner, and more instantly.

Q. Which is the fourth?

A. Let no day passe without some reading and Divine meditation.

Q. Which is the fifth?

A. Neglect not the publike preaching in the weeke-dayes, where opportunity is offered to come unto it.

Q. What is to bee thought of whole dayes set apart to publike duties in the weeke, as Saints dayes, and dayes of thanksgiving?

A. All this may lawfully be done, and is commendable by Gods word, and therefore wee are reverently to conforme our selves

Iam. 5. 12.

Heb. 3. 13.

1 Tim. 4.

13.

Amos 12.

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heaven & earth, the sea, and all that there in is, and rested the seventh day, wherefore the Lord blessed the seventh day, and hallowed it.

Q. What, and how many are the reasons infolded in this Commandement ?

A. Three.

Q. Which is the first ?

A. Because the law of the Sabbath is ancient, and was in force in Paradise, before mans fall.

Q. Which is the second ?

A. Because it is most equall, the Lord allowing us six dayes for our worldly affaires, and requiring but one of seven, for the worke of his worship.

Q. Which is the third ?

A. Because the seventh is the Lords peculiar day, so that without sacriledge we cannot any way prophane it.

Q. What are the reasons expressed ?

A. Two. **Q.** Which is the first ?

A. From the Lords owne example, who rested upon the seventh day from all his workes of creation.

Q. Which is the second ?

A. From his blessing inseparably linked to the hallowing of this day, so that he
which

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which keepeth it holy, shall finde it to his comfort unto him a blessed day.

Q. In which Table doe you learne your duty towards your neighbour?

A. In the second Table, containing the five latter Commandements.

Q. Rehearse the first of these, which is the fifth Commandement?

A. Honour thy father and mother that thy dayes may be long in the Land, which the Lord thy God giveth thee.

Q. What are we here commanded?

A. To honour father and mother.

Q. Who are meant by father & mother?

A. Our naturall Parents, the Magistrates, who are the parents of our Country, the Ministers of Gods word, who are our fathers in Christ, our Masters and governors, the Ancients, & all our betters.

2 Kin. 5. 13
Gen. 45. 8.
1 Cor. 4. 15
2 Kin. 6. 21
Iob 31. 18.
1 Tim. 5. 1

Q. What is meant by this word honour?

A. To honour, is to love, reverence, cherish and obey.

Q. Are all Superiours then to be obeyed and revered?

Ephes. 6. 1.
Col. 2. 20.
Rcm. 13. 1
1 Pet. 2. 13
1 Tim. 5. 17
1 Th. 5. 12

A. They are all to be revered and obeyed in the Lord, whose image in a speciall manner they beare: Parents, Magistrates, Ministers, and Governours for their

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their authoritie: the Ancient and other Superiours for their wisdom, experience, and dignitie.

Q. Is it our duty also to cherish and maintaine them?

A. It is our duty to give maintenance to the Magistrate, & Minister who spend their whole time in doing publike service, and to Parents, and aged persons being in want.

Rom. 13.9
1 Cor. 6.
Gal. 6.5.
Mat. 15.3.

Q. Is there no duty required of Superiours?

A. It is the duty of Superiours to walke worthy the honour due unto them, and to use all gentlenesse towards their Inferiours.

Ephes. 6.4.
Col. 4.1.

Q. What is here then forbidden?

A. All irreverence, disobedience, and neglect towards those that be in place and authoritie above us, and churlish behaviour in such toward those that bee of a lower degree.

Exo. 21.17
Deut. 17.
10.
Ephes. 6.9.
Col. 4.1.

Q. Whence is the reason of this Commandement taken?

A. From the promise of long life, if God please not to prevent us with the blessing of eternall life.

Q. Rehearse the sixth Commandement

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A. Thou shalt doe no murther.

Q. What is here forbidden ?

A. All unlawfull killing of our selves, 1 Sam. 31.4
or of other men, and all the degrees hereof. Mat. 27.5.

Q. What are these degrees ?

A. The degrees of unlawfull killing
are five.

Q. Which is the first ?

A. The approbation of murther either
by command, counsell, consent, or conceale-
ment. 1 King. 21.
19.
Acts 8.1.
Deut. 21.7.

Q. Which is the second ?

A. All injurious actions, tending to
the prejudice of our neighbours life. Exo. 21.24.
Esay 1. 15.

Q. Which is the third ?

A. All railing and rebiling speeches. Mat. 5.22.

Q. Which is the fourth ?

A. All murderous desires and affecti-
ons of the heart, as of anger, malice, hatred
and envy. Iam. 3.6.
Mat. 5.22.

Q. Which is the fifth ?

A. All cruelty towards the creature, 1 Ioh. 3.15
which sheweth a murderous mind.

Q. Which is the sixth ?

A. All impatience and discontent with
our estate, the very high way to most hor-
rible murders. Deu. 22.7.

Q. What are we here commanded ?

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Iob 31.19.

1 Kin. 18.

13.

Heb 10.25

Gal.6.1.

A. Out of the love which wee beare to our neighbour; as much as in us lieth, to preserve his life and health, and specially the life of his soule by good counsell, exhortation, and admonition.

Q. Rehearse the seventh Commandment.

A. Thou shalt not commit adultery.

Q. What is here forbidden?

A. All fleshly uncleannesse both in outward act, and inward conception of the mind, and all occasions thereof.

Q. What are the uncleannesses in outward act?

Gal. 5.17.

1 Cor.6.

Rom. 1.

Eph.5.12.

A. Adultery, Fornication, Buggery, Sodomitry, &c. which are so foule, that it is a shame to name them.

Q. What is uncleannesse in the inward conception of the mind?

A. To looke upon a woman to lust after her: for this is adultery in heart.

Q. What are the occasions forbidden?

Ephes.4.29

Rō. 19.13.

Deut.22.5

Mar.6.22.

Gal. 5.19.

Eze.16.19

Gen. 19.

2 Sam. 11.

A. Filthy songs and talke, chambering and wantonnesse, being present at filthy Stage-playes, putting on apparell of another sere, mixt lascivious dancing, surfiting, drunkennesse, idlenesse, &c.

Q. What are we here commanded?

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A. To live in temperance, chastity, and sobernesse, and so to keepe my body holy and pure, as a Temple of the holy Ghost. 2 Cor. 6. 16

Q. Rehearse the eighth Commandement.

A. Thou shalt not steale.

Q. What is here forbidden?

A. All theft and stealing, which is committed many wayes. Deu. 22. 29
Exod. 22. 1.

Q. Which is the first?

A. By violence, or secret taking away any thing which is our neighbours. 1 King. 21

Q. Which is the second?

A. By oppression and tyranny of the rich towards the poore. Hos. 5. 10.
Luk. 2. 13.

Q. Which is the third?

A. By deceit in buying and selling. Lev. 25. 14.

Q. Which is the fourth?

A. By using any unlawfull trade, or way of gaine, or gaming, fortune telling, or selling drinke unto drunkenesse. Pro. 11. 29

Q. Which is the fifth?

A. By prodigality: for thus doe men rob their children and posterity.

Q. What more is here forbidden?

A. All covetousnesse and unmercifullnesse, the robbing of God in things dedicate, tithes and offerings. Mat. 6. 25
1 Tim. 6. 10.
Lev. 27. 30.

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Q. What are we here commanded?

Mat. 7. 12.

A. To doe to all men as I would they should doe unto me, and by diligent paines taking to get mine owne living in that estate of life, to which it shall please God to call me.

Q. Rehearse the ninth Commandement.

A. Thou shalt not beare false witnesse against thy neighbour.

Q. What is here forbidden?

A. All false witnesse bearing, to the abuse and hurt of our neighbour and all maintaining of such as goe about with tales against him.

Q. How many wayes is this sin committed?

A. Foure.

Q. Which is the first?

Deu. 19. 16

1 King. 22.

A. By falsly accusing, and witnessing against our neighbour before a Judge.

Q. Which is the second?

Lev. 19. 16.

A. By slandering and backbiting.

Q. Which is the third?

Pro. 27. 14.

Cap. 26. 28

A. By flattering or soothing any for advantage against the truth.

Q. Which is the fourth?

Pla. 12. 2

Ioh. 8. 45.

A. By lying, or telling an untruth against

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gainst our consciences.

2. What are we here commanded?

A. As much as in us lieth to preserve the good name of our neighbour, and our owne good name, stopping our eares against false reports, and suppressing them, and alwayes whatsoever comes of it, speaking the truth.

2. Rehearse the tenth Commandment.

A. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ore, nor his asse, nor any thing that is his.

2. What is here forbidden?

A. All first motions of the mind unto sinne, though no consent be yeelded unto it.

Rom. 7. 7.

2 Cor. 12. 7

Mar. 7. 2.

2. What are we commanded here?

A. To keep our very hearts and minds free from evil thoughts against any of the Commandments of God.

1 Tim. 5. 23

Ephes. 4. 2.

2. What is the breach of the Law, and the punishment of it?

A. It is sinne, which if it be but once committed onely, and that but in thought, it makes a man subject to Gods eternall curse.

1 Ioh. 3. 4.

Rom. 7. 4

Rom. 5. 18

Iam. 2. 10

2.

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Q. Is it not injustice to appoint so great a punishment for every sin, yea, even for the least?

A. It is very just and right for the Lord to adjudge the least sinne to hell fire.

Q. Why so?

Ioh. 8.34.

Rom. 6.16

1 Ich. 3.8.

A. Because his marke which is perfect holinesse set upon man in his creation, is hereby removed, and a marke with the devils bzand, is made upon the soule of the sinner, for which it is just, that the devill, and not God, should now have such a wicked soule.

Q. Is any man able to live without breaking these Commandements?

A. No, not the best that ever was, except Christ onely, and Adam in the state of innocency.

Q. If no man can perfectly keepe the Law, wherefore then serveth it?

Rō. 7.9, 24.

Rō. 7.12, 2

Mat. 19.17

Rom. 13.8

A. First, to humble us, in regard of our miserable estate, hereby discovered:
Secondly, to be a rule of good life unto us:
Thirdly, to set us a worke daily, to pray & cry to the Lord for mercy, and for strength to live according to his lawes.

Q. What is prayer?

A. It is a lifting up of the heart to God onely

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onely, in the name of Iesus Chyist, according to his will, in full assurance to bee heard and accepted at his gracious hands.

Q. What need is there that the faithfull pray, seeing God of his owne goodnes and not for their prayers will doe whatsoever is needfull for them?

A. There is great need, that faithfull people should pray unto God for three speciall reasons.

Q. Which is the first?

A. Because it is a duty that wee owe unto God.

Q. What is the second?

A. To renew our assurance of the pardon of sinne daily renewed thzough our great weaknesse, and to increase our love, patience and humility.

Q. Which is the third?

A. That wee may be fit to receive the gifts and blessings of the Lord.

Q. What times are specially to bee spent in prayer?

A. The speciall times of prayer are six.

Q. Which is the first?

A. The present time without deferring till sicknesse, or old age.

Q. Which is the second?

A.

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A. The time of publike meeting to the worship of God.

Q. Which is the third ?

Exo. 29. 39 A. Every morning and evening.

Q. Which is the fourth ?

Tim. 4. 5 A. Sitting downe and rising up from
Sam. 9. 13 our meat.

Q. Which is the fifth ?

Isa. 50. 14 A. The time of trouble and aduersity,
Am. 5. when we ought more often and instantly
to pray.

Q. Which is the sixth ?

Thess. 5. A. All the dayes of our life, through
7. which wee must hold out in diligent prayer,
according to that of the Apostle, Pray
continually.

Q. If wee observe these times of prayer,
shall we be saved from all our sins ?

Acts. 2. 21. A. Yes undoubtedly, for whosoever cal-
leth upon the Name of the Lord, shall bee
saved.

Q. Is there nothing else required then unto
salvation, but to pray ?

A. Yes, for wee must bee indued with
these properties which the Lord requireth
in those that pray, or else wee shall pray in
vaine.

Q. How many are those properties ?

A. Three.

Q.

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Q. Which is the first?

A. Obedience: for not every one that *Mat. 7.21*
saith Lord, Lord, shall enter into heaven,
but hee that doth the will of my Father
which is in heaven.

Q. Which is the second?

A. Humility: for God resisteth the proud, *Iam. 4.6.*
and giveth grace to the humble.

Q. Which is the third?

A. Fervency: for the prayer of the righ- *Iam. 5.16*
teous prevaieth much if it be fervent.

*Q. What more particular direction is
there to be followed in praying?*

A. That most excellent prayer, which
Christ himselfe framed for us, rightly
therefore called The Lords prayer.

Q. Rehearse the Lords prayer.

A. Our Father which art in heaven:
Hallowed be thy Name. Thy kingdom
come. Thy will bee done in earth as it is
in heaven. Give us this day our dayly
bread. And forgive us our trespasses as
we forgive them that trespass against us.
And leade us not into temptation: But
deliver us from evill. Amen.

*Q. Is this the onely prayer which we are to
use in calling upon God?*

A. No, but wee must be guided by it, as
by

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by a rule, both for manner and matter in all our prayers.

Q. May we not use it then as a Prayer ?

A. Yes doubtlesse, wee may, and ought to use it most often, as the chief of all prayers, but with great deliberation, not placing confidence in the words, but in the sense understood, and affected in the saying thereof.

Q. It seemeth then that a set Prayer is lawfull.

Nũ. 10. 36
Gal. 92.

A. It is not onely lawfull, but most expedient, that there should bee a set forme of praying in the Congregation, and to helpe the devotion of the ignorant in private.

Q. What is to be thought of conceived prayer ? may any man use that ?

A. The Spirit of God is not tied to words and phrases, but doth at times suddenly minister matter to the servants of God, so that they can and doe pray effectually without a set forme, both publikely and privately.

Mat. 6. 7.

Q. In what maner ought we to pray according to this rule of the Lords prayer ?

A. First, to pray in this maner, is briefly, and pithily.

Q. What secondly ?

A.

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A. Propounding Gods glory, as the Mat. 6.5.
mark whereat we aime, in all our praying,
and not our owne vaine glory.

Q. What thirdly?

A. First, and chiefly seeking after hea- Mat. 6.33.
venly things, then after earthly.

Q. What fourthly?

A. In all things submitting our wills Mat. 26.39
and desires to the will of God.

Q. What be the parts of this prayer?

A. Three: the Preface, Our Father
which art in Heaven: the Petitions, Hal-
lowed be thy Name, &c. and the conclusion:
For thine is the Kingdome, &c.

Q. In the Preface, why call you God
Father?

A. Because he is ready as a loving Fa- Luk. 11.17
ther to heare mee, calling upon his Name, Heb. 4.16.
wherefore I learne with boldnesse, and Ge. 32.16.
confidence to come unto him in prayer.

Q. But may every man come unto God, as
his Father?

A. No wicked man that goeth on
impenitently in sinne, can call GOD Fa-
ther, because hee is the devils child, and
not Gods.

Q. Cannot a wicked man pray: then?

A. No, hee cannot pray with any com- Prov. 15.8.
fort, Esay 1.12.

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fort, for the prayer of the wicked is abomination to the Lord.

Q. Why doe you say, Our Father: and not, My Father?

Tim. 2. 2. A. Because I ought to pray for all other the children of God, as well as for my selfe.
Mat. 5. 44.

Q. Why adde you in the p̄face, which art in heaven?

A. Not for that I belēve God to be in heaven onely: for he is every where.

Q. Why then?

Kin. 8. 27 A. Because to be in heaven is an argument of great glozy: therefore I learne
Psal. 19. 1. with reverence to pray unto him, being
Luk. 18. my Father most glorious.
Luk. 1. 53.
Iay 66. 2.

Q. What dost thou ask of God in this prayer?

A. I desire my Lord God our heavenly Father, who is the giver of all goodnesse, to send his grace unto me, & to all people, that wee may worship and serbe him, and obey him as we ought to doe. And I pray unto God, that he will send us all things that be needfull both for our soules and bodies: and that hee will be mercifull unto us, and forgive us our sinnes: And that it will please him to save and defend us from
all

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all dangers, ghostly and bodily : and that he will keepe us from all sin and wickednesse, and from our ghostly enemy, and from everlasting death. And this I trust he will doe of his mercy and goodnesse, thzough our Lord Iesus Chzist. And therefore I say, Amen. So be it.

Q. Tell mee moze particularly, how many be the Petitions of this Prayer?

A. Sixe, whereof the thze former concerne Gods glozy, the thze latter concern our selues.

Q. Which bee those thze concerne Gods glozy?

A. First, Hallowed be thy Name: secondly, thy Kingdome come: thirdly, thy will be done on earth, as it is in heauen.

Q. In the first of these what desire you?

A. That the Name of God may be glorified in the use of his titles, word, and all his workes.

Prov. 16. 1
1 Cor. 10.
31.
Ro. 11. 36.

Q. In the second petition what desire you?

A. That the number of true believers may bee daily increased, that Gods Kingdome of Grace being enlarged, his Kingdome of glozy may be hastened.

Psal. 48. 2.
Psal. 93. 7.
Mat. 13.
Mat. 9. 38.
Eph. 6. 19.

Q. What pray you for in the third petition?

D

A.

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Pl. 110.34
1 Thef. 4.3
Eph. 4.24.
Ep. 1.16,17

A. That I and all the people of God upon earth, may as readily obey Gods will, as the Angels and Saints in heauen.

Q. Which bee the three petitions concerning our selues?

A. The first, Give us this day our daily bread: secondly, Forgive us our trespasses, as wee forgive them that trespass against us: thirdly, Leade us not into temptation, but deliver us from evil.

Q. What pray you for, in the first of these Petitions?

Prov. 20.8
Eccl. 28.20.
Mat. 6.34.

A. For all things necessary for this present life, and therefore we aske but for bread, and but for this day.

Q. What pray you for in the second of these Petitions?

Mat. 18.26
Luk. 18.10
Psal. 39.8.
Mat. 5.23.

A. That God would forgive us all our finnes, as we doe from our hearts forgive the offences of men against us.

Q. What pray you for in the third of these Petitions?

2 Cor. 12.8
Eph. 6.18.
Mat. 26.21

A. That the Lord would not suffer us to be carried away by the temptations of the world, flesh, or devil, to the committing of sinne, but that he would deliver us from the evil of all temptation, both sinne and damnation.

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Q. Wherefoze serbeth the conclusion,
For thine is the Kingdome, &c?

A. It is added as a reason of all the
Petitions, to strengthen our faith.

Q. What is this reason?

A. That God being both able and wil-
ling, doth certainly yeeld to these our re-
quests, therefore we adde a note of confi-
dence, and say, Amen. Mat. 6.8.
Mark. 9.23
Psal. 19.1.
Ephes. 1.6.

Q. Hath the Lord made any certaine
promise to heare us, that we may with so
great confidence expect a grant of our pe-
titions?

A. Hee hath both promised, and urgeth
us to beleue from the example of an earth-
ly Father. Psa. 50.14
Mat. 7.7,9

Q. But God is in heaven and invisible,
neither can wee see or heare him speaking
unto us, what visible and sensible meanes
therefoze hath hee giuen us, whereby wee
may be assured of his promise?

A. He hath giuen us his witten word,
wherein his promises are set forth, and
the holy Sacraments as seales for our
further assurance. Joh. 20.31
Mat. 16.16
1 Cor. 10.
16.

Q. What is the Word of God?

A. All the Bookes of the Old and New
Testament, and not any other Bookes or 2 Tim. 3.16
Gal. 1.8.

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Writings whatsoever.

Q. How many, and which are these bookes?

A. The Bookes of the Old Testament are seaven and twenty: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, the first and second of Samuel, the first and second of Kings, the first and second of the Chronicles, Ezra, Nehemiah, Ester, Iob, Psalmes, Proverbs, Ecclesiastes, Canticles, Esay, Ieremiah, Ezechiell, Daniel, and the 12. small Prophets. The Books of the New Testament are seaven and twenty: Matthew, Marke, Luke, John, the Acts of the Apostles, the Epistle to the Romanes, first and second to the Corinthians, Galathians, Ephesians, Philippians, Colossians, two to the Thessalonians, and two to Timothy, to Titus, to Philemon, to the Hebrewes, the Epistle of Iames, and two of Peter, three of Iohn, of Jude, and the Revelation of Iohn.

Q. Are not the Apocryphall Bookes part of the Word of God?

A. They are not, neither have been ever so accounted in the Church of God, but are annexed, as being full of good instructions, and Histories declaring Gods wonderfull providence over his people Israel.

Q.

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Q. How is it proved, that these Testaments are the Word of God?

A. It is proved by their Antiquity, some of them being before all other Bookes, sundry times oppugned and sought to be burnt up by persecutors, and yet wonderfully preserved, and by miracles from heaven confirmed, which shewes that they came from heaven, and are not of mans invention.

Q. Are the Bookes of the Old and New Testament sufficient to salvation, without any other?

A. Yes doubtlesse, and it is dangerous to adde any other as necessary to be likewise received: for to doe thus, is to incurre the danger of Gods curse.

Q. Having this word written, is it not sufficient for our salvation, without any helpe by preaching?

A. It is not sufficient, but it must also be set forth by preaching, that the hard places may be rightly understood, wee may be kept from errors, and have our dull hearts stirred up to embrace it.

Q. How many be the Sacraments of the New Testament?

A. Two onely, as generally necessary

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to saluation: that is to say, Baptisme, and the Supper of the Lord.

Q. What meanest thou by this word Sacrament?

A. I meane an outward and visible signe of an inward and spirituall grace, given unto us, ordained by Christ himselfe as a means, whereby we receive the same, and as a pledge to assure us thereof.

Q. How many parts be there in a Sacrament?

A. Two: the outward visible signe, and the inward spirituall grace.

Q. What is the outward visible signe, or forme in Baptisme?

A. Water, wherein the person baptized is dipped, or sprinkled with it, In the Name of the Father, and of the Sonne, and of the Holy Ghost.

Q. What is the inward and spirituall grace?

A. A death unto sinne, and a new birth unto righteousness: for, being by nature borne in sinne, and the children of wrath, we are hereby made the children of grace.

Q. What is required of persons to bee baptized?

A. Repentance, whereby they forsake sinne:

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sinne: and Faith, whereby they stedfastly beleeve the promises of God made to them in that Sacrament.

Q. Why then are Infants baptized, when by reason of their tender age they cannot performe them?

A. Yes: they do performe them by their sureties, who promise and vow them both, in their names: which when they come to age, themselves are bound to performe.

Q. Why was the Sacrament of the Lords Supper ordained?

A. For the continuall remembrance of the Sacrifice of the death of Christ, and the benefits which we receive thereby.

Q. What is the outward part, or signe of the Lords Supper?

A. Bread and Wine which the Lord hath commanded to be received.

Q. What is the inward part or thing signified?

A. The Body and Blood of Christ, which are verily and indeed taken and received of the faithfull in the Lords Supper.

Q. What are the benefits: whereof we are made partakers thereby?

A. The strengthening, and refreshing

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of our soules by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Q. What is required of them that come to the Lords Supper?

A. To examine themselves whether they repent them truly of their former sinnes, stedfastly purposing to leade a new life, have a lively faith in Gods mercy thzough Christ, with a thankfull remembrance of his death, and be in charity with all men.

Q. Wherein standeth true repentance?

o. 28. 19.
r. 3. 25.
uke 13.
al. 51. 17
ar. 5. 4.
Cor. 7. 11

A. In thzæ things: First, in knowledge and acknowledgement of our sinnes past: Secondly, in godly sorrow and grieve of heart for them: Thirdly, in a godly purpose to forsake all sinne, and to leade a new life for all time to come.

Q. What is faith?

eb. 11. 1.
om. 8. 30
h. 6. 47.
s. 16. 14.
A. 16. 14

A. It is a certaine perswasion of the heart, wzought by the Spirit of God, grounded upon his promises, that all my sinnes are forgiven me in Christ Jesus.

Q. Wherein standeth true Christian love?

at. 19. 19
ph. 3. 15
2. 15, 16

A. In affection, when it is the same towards our neighbour, that it is towards our

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our selves, void of malice, hatred, & envy, and desirous of his good, as of our owne. And in action, when wee are ready to doe good unto others, as unto our selves, and to keepe away hurt as from our selves.

Q. What shall he doe, that after examination findes not these things in himselfe?

A. Hee may not keepe away from the Lords Supper, for this were a proboking of God to wraath, neither can he come unto it, without offending in an higher degree. Mat. 22.

Q. What may a man do then in this case?

A. Hee must humbly sue unto God for pardon of his sins, to strike his hard heart, that he may melt into teares for them, and constantly cleave to his commandements, and if there be any dissention, he must goe and be reconciled to his brother. Mat. 5. 2.

Q. What ought a man to doe at the Lords Supper?

A. He ought thankfully to remember the inward graces of God towards him, by seeing the outward signes. 1 Cor. 11. 23.

Q. What are these graces?

A. They are three.

Q. Which is the first?

A. The Lords giving of his Sonne Jesus Christ to death for us, set forth by the Ministers Joh. 3. 16

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nisters taking of the Bread and Wine, breaking and pouring out, and offering them to us all.

Q. Which is the second?

Eph. 5. 10.

A. Our neere union unto Christ, and how wee have all our spirituall food from him, set forth by our taking, eating, and inward digesting the Bread and Wine that become nourishment unto us, and are united to the substance of our bodies.

Q. Which is the third?

Rom. 12. 5.

A. The neere union that God hath made by Christ betwixt all the faithfull, set forth by the same Bread, being made of many graines of corne, and by the same Wine made of many grapes.

Gal. 3. 28.

Q. What is to be done after the receiving?

A. We must meditate of the covenant of new obedience, renewed by this Sacrament, that wee may more carefully perforce it, and shie sin and vice all the dayes of our life.

God's

Godly Prayers.

A Morning Prayer for a private Family.

Most mercifull God, and heavenly Father, wee give thee hearty thanks, for the sweet sleepe and comfortable rest which thou hast given us this night past : and for that thou hast commanded by thy holy Word, that no man should be idle, but alwaies occupied in godly and vertuous exercises, every man according to his calling, we most humbly beseech thee, that thine eyes may attend upon us, daily defend us, cherish, comfort, and governe us and all our counsels, studies, and labours, in such wise, that we may spend and bestow this day and the residue of our whole life according to thy most blessed will and pleasure, setting thee alwayes before our eyes, living in thy feare, and working that that may be found acceptable in thy sight, hating wrong and loving justice. Also wee beseech thee most mercifull God, to strengthen and keep us in the faith of thy Catholike Church, and kindle in us the love and light of thy holy Spirit, that we may walk godly and vertuously in this life, die in the truth of thy Word, and live with thee in everlasting glory : grant this, most mercifull Father, for thy deare Sonne Jesus Christ his sake, in whose Name we further pray as he hath taught us, saying, *Our Father which art, &c.*

An Evening Prayer for a private Family.

Almighty and everlasting God, we give thee most humble & hearty thanks, that of thy free mercies thou hast preserved us this day from all hurts & dangers : vouchsafe also we most humbly beseech thee, to keep us this night and ever hereafter, to save us from all our enemies both bodily & ghostly : give our bodies

Godly Prayers.

dies quietnesse and sleep, but let our minds and soules continually watch unto thee, think on thee, and thy holy Law, that when the chearefull light of the day shall appeare, we being whole in body and soule, may joyfully rise againe, be thankfull unto thee, and diligently walke in our vocations, to our comforts, and the glory of thy blessed Name, through Jesus Christ our Lord. Amen.

A Prayer before the receiving of the holy Communion.

O Most mercifull God and heavenly Father, I miserable and wretched sinner, acknowledge and confesse, that I am not worthy the least of all thy mercies, and most unworthy to receive thee under the roofof my soule, by participating of thy most blessed body and blood, for horrible and infinite are the sinnes wherewith I am defiled: therefore the very intrayles of my heart are troubled, and my bones doe shake, because I find my soul a most unworthy guest, for so heavenly a Supper. But thou camest not to call the righteous, but sinners to repentance: and I know, and do constantly believe, that notwithstanding my sinnes, thou canst make me cleane and forgive me my sinnes: and through thy power and mercy, I beseech thee, grant thy grace unto mee a sinner, that I may worthily approach to this heavenly Sacrament: give me grace, before I presume to come to the receiving hercof, I may examine my selfe, call my sins to mind, and by unsained and hearty repentance returne unto thee my Lord: make me with heavy sobs to confesse my sins, and pardon all my offences: accept me into thy favour, cleanse me from my wickednesse, and forgive me all my sins. Al o grant, that receiving this thy

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thy Sacrament, I may put off the old man, Which is corrupt, according to the lusts of error, & be renewed in the spirit of my mind : and put on the new man, which after God is created in righteousness and holiness of truth, and though by nature I cannot live without spots of sin, yet so bless me that I may never willingly offend thee, but altogether depend upon thy goodness, and as a true penitent sinner, repenting of my sinnes, I may approach to thy heavenly Supper. Grant (mercifull Father) that I may alwayes worthily receive this blessed Sacrament and memoriall of thy death, according to thy holy ordinance, that it may increase in me all goodness. Be thou the buckler, and perpetuall defence of my soule and body, that I may come unto thy Kingdome, where I shall behold thee face to face : whither Lord for thy mercies sake bring me. Amen.

A Thanksgiving after the receiving of the holy Communion.

ALmighty God, which hast vouchsafed spiritually to give me these holy mysteries of thy body & blood: mortifie whatsoever is evill in me, and garnish me with thy graces and vertues : renew my spirit, my soule and my body, with thy excellent grace ; frame me after thy own hearts desire, and grant that I may think, speak, do, and desire all things that may please thee : purge my conscience from dead works, to serve thee the living God. I thanke thee with all reverence of mind, for bidding me a miserable sinner unto the participation of thy holy Supper, and the receiving of all celestiall riches, whereby thou bestowest on mee particularly all the merits and good things which by thy death thou hast purchased for mee,
that

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that I may be a partaker and fellow-heire of eternall blessednesse. Raise up in me by this blessed Sacrament, a continuall remembrance of thy bitter passion: make mee retaine it in my mind, as a sufficient ranfome of my Redemption: let mee never doubt of the forgiveness of my sins: and as often as Satan assaileth mee with his deadly temptations, give mee grace to run to this Sanctuary, as to a strong armour of defence: so that no tribulation, anguish, persecution, life or death, separate me from Christ my Head, whereupon being made fast by thy holy Sacrament received, I (as a living member) depend: and let mee know that I am fed and refreshed by thy Body, and precious blood, that washed therewith, I give not my selfe hereafter to carnall pleasures but live in all sincerity and truth, as it becommeth those that eat of that immaculate Paschall Lamb. Give me grace, that laying aside all maliciousnesse and envy, I may forgive every one as thou hast forgiven me: give me grace that participating of the bread of eternall life, I may be replenished with the fruition of thy blessed sight in thy celestiall Paradise for ever. And at my resurrection from death, appoint me a place, ô mercifull Lord, at thy heavenly Table, where I may taste the new wine in the kingdom of thy Father, abiding with thine elect Angels, and blessed Saints for evermore. Amen.

Grace before meat.

O Lord, blefse unto our use thy Creatures, at this time provided for our sustenance, that being preserved hereby, and comforted, we may doe thee more laudable service unto thy glory, who art the Author of all good unto us, through Jesus Christ our Lord. Amen.

Grace

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Grace after Meat.

Continuall praise be unto thee, o Lord, who dost continually provide so graciously for the feeding of our feeble bodies. Leade us hereby to a taste of our spirituall food, so that by the helpe of both wee may grow up in thy service, both in body and soule, till at the last wee attaine thy heavenly kingdome, and bee for ever glorified both in soule and body, through Christ our Lord. Amen.

Grace before Meat.

O God, who hast justly cursed the earth, and all things therein for the sinne of man, pardon our sinnes, turne away thy curse, and vouchsafe thy blessing upon these thy gifts, which we are now to receive, that wee using them with temperance and thankfulness, may obtaine by them refreshing and nourishment, through Jesus Christ our Lord. Amen.

Grace after Meat.

Mercifull Father, who never ceasest to doe good unto us, though we never cease offending thee, and now more especially hast renewed thy bounty in feeding us with thy blessings: Let not the common fruition of thy benefits make us commonly or lightly to esteeme of them, neither when wee are fed, let us wax wanton against thee, abusing our strength to the service of sin. But let thy perseverance in goodnesse, work in us perseverance in all dutifull obedience to our lives end, through Jesus Christ our Lord. Amen.

FINIS.

